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PRINCIPLES TAUGHT BY HISTORY.

"The first principle is that the aim and object of all history is man. History is the life of man, and we rightly esteem the great events of history only when we view them in their bearing on man.

"The second principle is that most universal of all human facts, man's aspirations after happiness, and man's craving after that improvement, that development of all the means and conditions that will help him to happiness.

"The third principle is that human improvement can be attained only by fidelity to law, and that it can reach its result only through endeavor and co-operation.

"The next principle is that there is in every being a sort of instinct that craves for the Right and that a man can get the Truth only by self-denial and self-conquest. This is our final principle—that the Right and the True are certain to prevail, because it is in the nature of things that they should.

[Rt. Rev. J. J. Keane, Rector Catholic University, at Harvard College, Feb. 10th 1892.]

THE MOTHER OF JUDGE GASTON---

MARGARET GASTON.

The name of Mrs. Gaston is associated with that of her distinguished son, to whose education she devoted herself with assiduous care, and whose eminent character was most appropriately praised when described as "the maturity of his mother's efforts." He himself always esteemed the possession of such a parent the greatest blessing of his existence, and attributes the part he acted in life to her watchful tenderness and judicious training. No honors are too high to be accorded to matrons who, like her, have formed the characters which shed lustte on the nation.

Margaret Sharp born was in the county of Cumberland, England, about 1755. Her parents desiring her to have every advantage of education in the Catholic faith, to which they were attached, she was sent to France when young, and brought up in a convent. She often recurred in after life to the happy days passed there. Her two brothers were extensively engaged in commerce in this country, and she came out to visit them. It was during her sojourn in North Carolina that she met Dr. Alexander Gaston, a native of Ireland, of Huguenot ancestry, to whom she was married at Newbern, in the twentieth year of her age. He had attended the expedition which captured the Havana, as surgeon in the British army; but being attacked by the epidemic, and suffering from the exhaustion of a warm climate, had resigned his post, to make his home in the North American provinces.

The happy married life of these two young persons were destined to be of brief duration. Dr. Gaston was one of the most zealous patriots in Noth Carolina—being a member of the committee of safety for the district where he resided, and serving in the army at various periods of the war; and his devotion to the cause of freedom, while it secured the confidence of the whigs, gained him the implacable enmity of the opposite party. On the 20th of August, 1781, a body of tories entered Newbern, being some miles in advance of the regular troops, who had marched with a view of taking possession of the town. The Americans, taken by surprise, were forced to give way after an ineffectual resistance. Gaston, unwilling to surrender to the foe, hurried his wife and children from their home, hoping to escape

across the river, and thus retire to a plantation eight or ten miles distant. He reached the wharf with his family, and seized a light scow for the purpose of crossing the river. But before his wife and children had stepped on board, the tories, eager for his blood, came galloping in pursuit. There was no resource but to push off from the shore, where his wife and little ones stood—the wife alarmed only for him against whom the rage of their enemies was directed. Throwing herself in agony at their feet, she implored his life, but in vain! Their cruelty sacrificed him in the mist of her cries for mercy—and the musket which found his heart was levelled over her shoulder!

Even the indulgence of grief was denied to the bereaved wife; for she was compelled to exert herself to protect the remains of her murdered husband. Loud were the threats of the inhuman tories that the "rebel should not have even the rest of the grave;" and she kept watch in her lonely dwelling beside the beloved and lifeless form, till it was deposited in the earth. She was now left alone in a foreign land—both her brothers and her eldest son having died before the event. Her son William, three years of age, and an infant daughter, remained the sole objects of her care and love. Many women possessing her acute sensibility would have been overwhelmed in such a situation; but severe trials served only to develop the admirable energy of her character. Every movement of her being guided by religion, she was strong in its support, and devoted herself to the duties that devolved upon her, with a firmness and constancy by which all who knew her saw that she lived above time and above the world.

"— Her footsteps seemed to touch the earth
Only to mark the track that leads to Heaven."

Though still young when left a widow, she never laid aside the habiliments of sorrow; and the anniversary of her husband's murder was kept as a day of fasting and prayer. The great object of her life was the instruction of her son, and imbuing his mind with the high principles, the noble integrity, and Christian faith, which shone conspicious in herself. Her income being small, she practised economy to enable her to gratify her dearest wish, and procure for him a complete education; while her maternal tenderness did not dispense with implicit obedience, and strict admonitions, or yet stricter discipline, were employed to correct the faults of childhood and youth. One slight anecdote may give an idea of her method of education. When her son was seven or eight years of age, being remarkable for

this aptitude and cleverness, a little schoolmate as much noted for his dullness said to him—"William, what is the reason you are always head of the class, and I am always foot?"—"There *is* a reason," replied the boy; "but if I tell you, you must promise to keep it a secret, and do as I do. Whenever I take up my book to study I first say a little prayer my mother taught me, that I may able to learn my lessons." He tried to teach the words of the petition to the dull boy, who could not remember them. The same night Mrs. Gaston observed William writing behind the door; and as she permitted nothing her children did to be concealed from her, he was obliged to confess having been writing out the prayer for little Tommy, that he might be able to get his lessons.

When this cherished son, after several years absence, returned from Princeton College, where he had borne away the first honors of the institution from able and diligent competitors, her reception of him was characteristic. He was greeted not with common effusion of a mother's joy and pride; but she laid her hands upon his head as he knelt before, and exclaimed—"My God, I thank Thee!" ere she allowed herself the happiness of embracing this only son of a widow. Her satisfaction in his success was enhanced by the knowledge that he preserved unsullied what was of far greater moment in her eyes—his youthful piety. During his absence her house and furniture had been destroyed by fire; yet her letters to him breathe no word even of regret for a calamity which, with her slender resources, must have been severely felt.

William Gaston married a distant relative in whose education his mother had taken a maternal interest. In the house of these her affectionate children she passed the autumn of her days, regarded by all who approached her with feelings of the deepest respect, with which a portion of awe was blended among youthful spirits; for she had very strict ideas as to the

conduct of the young, and the deference due to age. Her daughter, when a young lady, could venture but stolen glances in a mirror; nor did she or any of her juvenile companions ever allow their shoulders the support of the back of the chair in Mrs. Gaston's presence. Those who spoke of her invariably named her as the most dignified as well as the most devout woman they had ever seen. Her calm grey eyes, which were of surpassing beauty, could sternly reprove misconduct, while ever ready to soften into kindness towards the distressed. He upright carriage of person, and scrupulous neatness in dress, were always remarkable. She kept primitive hours, taking tea at four o'clock in summer; her arrangements were marked by unsurpassed order, and in her domestic management, economy and hospitality were so well blended, that at any time she was ready to welcome a guest to her neatly arranged table, without additions which the pride of life teaches us to deem indispensable. She survived the husband of her youth thirty-one years, in which time she never made a visit, save to the suffering poor, yet her life, though secluded, was not one of inactivity. Her attendance on the sick and indigent was unwearied, and the poor sailors who came to Newbern, frequently experienced her kind offices.

During the last seven years of her life, after her son's marriage, she seemed more constantly engaged in preparation for her final change. A room in her house was used as a Catholic place of worship, whenever a priest visited that section of the State. She was to be found at all hours with her Bible or some other book of devotion in her hands; her thoughts were ever fixed on things above; while the fidelity with which her high mission had been fulfilled was rewarded even in this world—the gratitude, love, and usefulness of her children forming the crowning joy and honor of a life devoted to good. Her character is well appreciated throughout North Carolina, and the memory of her excellence is not likely soon to pass away. Her remains rest in the burial ground at Newbern.

[From "Women of The Revolution" by Mrs. Ellet who obtained the information from Mrs. Susan G. Donaldson, granddaughter of Mrs. Gaston Mrs. Ellet became a Catholic.]

FATHER DE SMET'S NARRATIVE DESCRIBING UPPER WASHINGTON TERRITORY, 1859.

The annexed letters are taken from the Letter of Secretary of War Floyd to the House of Representatives [36th Congress, 1st Session] sending the official correspondence of General Wm. S. Harney, in command of the Department of Oregon :—

General Harney to General Scott.

HEADQUARTERS DEPARTMENT OF OREGON,

Fort Vancouver, W. T., June 8, 1859.

SIR : I have the honor to enclose, for the information of the general-in-chief, an interesting report from the Rev. P. J. De Smet, describing the country of upper Washington Territory, in the vicinity of the Rocky mountains, now occupied by various Indian tribes.

This report is valuable from the rare advantages Father De Smet possessed for many years, in his position as missionary among those tribes, to obtain accurate information of the country ; and his great purity of character will always give respect and importance to his statements.

The description he gives of the upper Clark's fork, the St. Mary's or Bitter Root valley, the valley of Hell's Gate fork, the upper valleys on the headwaters of Beaver river, and the Koetinay country, in connexion with his suggestion of collection the remnants of the Indian tribes in Oregon and Washington Territories in that region upon a suitable reservation, is well worthy of the serious consideration of the government.

The country spoken of will not be occupied by the whites for at least twenty years ; it is difficult of access, and does not offer the same inducements to the settler that are everywhere presented to him on the coast.

The system adopted in California of placing large numbers of Indians upon a single reservation, and causing them to adopt summarily the habits of life of the whites, failed in consequence of the abrupt transition brought to bear upon these simple and suspicious people. The plan proposed by Father De Smet is not open to this objection ; it places the Indians in a country abounding in game and fish, with sufficient arable land to encourage them in its gradual cultivation ; and by the aid of the missionaries at

present with them, that confidence and influence will be established over their minds, by degrees, as will induce them to submit to the restraints of civilization when the inevitable decrees of time cause it to pass over them.

From what I have observed of the Indian affairs of this department, the missionaries among them possess a power of the greatest consequence in their proper government, and one which cannot be acquired by any other influence. They control the Indian by training his superstitions and fears to revere the religion they possess, by associating the benefits they confer with the guardianship and protection of the Great Spirit of the whites. The history of the Indian race on this continent has shown that the missionary succeeded where the soldier and civilian have failed; it would be well for us to profit by the lessons its experience teaches in an instance which offers so many advantages to the white as well as the red man, and adopt the wise and humane suggestion of Father De Smet.

I am, sir, very respectfully, your obedient servant,

W. S. HARNEY,
Brigadier General, Commanding.

ASSISTANT ADJUTANT GENERAL,
Headquarters of the Army, New York City.

FORT VANCOUVER, W. T., *May* 28, 1859.

DEAR CAPTAIN: In compliance with the request of our worthy brigadier general, I herewith give you a short narrative of the upper Washington Territory, as yet occupied by various Indian tribes, as far as my views and observations may have extended during the several years' residence in that region, and particularly during the last winter trip I performed under the special directions of the general.

The distance from Fort Walla-Walla to the great Spokane prairie, through which the Spokane river flows, is about 150 miles. This whole region is undulating and hilly, and though generally of a light soil, it is covered with a rich and nutritious grass, forming grazing fields, where thousands of cattle may be easily raised. It is almost destitute of timber until you are within 30 miles of the Spokane prairie, where you find open wood and clusters of trees scattered far and wide; this portion, particularly, contains a great number of lakes or ponds, with ranges of long walls of large basaltic columns and bed of basalt. The country abounds in nutritious roots, (bitter-root, camash, &c.,) on which the Indians principally subsist for a great portion of the year.

The Spokane prairie is about thirty miles from north to south and from east to west, bounded all around by well-wooded hills and mountains of easy access. The soil is generally light, though covered with abundance of grass. Along the base of the hills and mountains patches of several acres of rich and arable land may be found. The Spokane prairie is claimed by the Cœur d' Aléne Indians. Taking the Cœur d' Aléne lake as a central point, their country may extend fifty miles to every point of the compass. The lake is a beautiful sheet of clear water, embedded like, between lofty and high mountain bluffs, and shaded with a variety of pines, firs, and cedars; in its whole circumference, to my knowledge, there is no arable land. The low bottoms in several of its many bays are subject to frequent and long inundations in the spring. The lake is about thirty miles in extent from south to north; its width throughout is from one to two or three miles. It receives its waters principally from two beautiful rivers—the St. Joseph's and the Cœur d' Aléne rivers—running parallel from east to west; each is from sixty to eighty yards broad, with a depth of from twenty to thirty feet. After the spring freshet their corrents are smooth and even, and are hardly perceptible for about thirty miles from their mouths, and until they penetrate in the high mountain region, which separates their waters from those of Clark's fork and of the St. Mary's or Bitter Root river. Their respective valleys are from one to three miles broad. They are much subject to inundations in the spring. The narrow strips of land which border the two rivers are of the richest mould. The deep snows in winter, the ice and water, keep these valleys literally blocked up during several months; last winter it continued for about five months. Small lakes, from one to three miles in circumference, are numerous in the two valleys. Camash prairies and other nutritious roots and berries abound in them. Beautiful forest of pine trees of various kinds; fir trees, cedars, larch and yew trees, poplars, &c., are found all along. The mountains bordering the two valleys are generally of an oval shape, and well wooded; a few only are snow-topped during the greatest portion of the year. All the rivers and rivulets in the Cœur d'Aléne country abound wonderfully in mountain trout and other fish. The forests are well stocked with deer, with black and brown bears, and with a variety of the fur-bearing animals. The long winters and the deep snows must retard the settlement of this country.

The Clark's fork, at its crossing below the great Kalispel lake, is about forty miles distant from the Spokane prairie. Clark's fork is one of the principal tributaries of the upper Columbia. From its entrance into the lake to the Niyoutzamien or Vermillion river, a distance of about seventy miles, I counted thirty-eight rapids. You meet with a succession of rapids and falls to its very head before it joins the Columbia; for a distance of about thirty miles its rapids and falls are inseparable. In its whole length Clark's river has a few spots of good and arable soil, with ranges of dense and thick forests. The upper portion of the river and its upper tributaries have a succession of large prairies of light soil filled with water-worn pebbles, indicating bottoms or beds of ancient lakes. All these prairies are covered with a luxuriant and nutritious grass; and owing, probably, to the position of the high mountains by which they are surrounded, they are little or not covered with snow in the winter season. Such are Thompson's prairie, Horse prairie, Camash prairie, St. Ignatius' prairie, Iaco prairie, Flathead Lake prairie, with several grazing fields. Far and wide apart spots of less or more acres of good arable land are found, but too few, indeed, to make it for years to come a thickly-settled portion for the whites. The country of the upper Clark's fork, the St. Mary's or Bitter Root valley, the valley of Hell's Gate fork, the upper valleys on the Beaver headwaters, the Kotenay country, within the 49th degree, and under the jurisdiction of the United States, appear to be laid out and designed by Providence to serve as reserves for the remnants of the various scattered tribes of Oregon and Washington Territory, at least for some years to come. This region, I should think, might contain all the Indians, and afford them the means of subsistence. The rivers could supply them with fish; the prairies with domestic cattle; deer and elk are still abundant; the buffalo grounds are not far off; wild edible roots and fruits are plently; whilst in each section a sufficient portion of arable land might be found and reclaimed for their sustenance.

Should all the remnants of Indians be gathered in this upper region, one signal military post might suffice to protect them against all encroachments and infringements of evil-disposed whites on Indians, and of Indians on the rights of the whites. In the way the reserves are laid out in Oregon and Washington Territory—far and wide apart, surrounded and accessible on all sides by whites—experience teaches that it must lead to the speedy destruction of the poor Indians. Liquor and its concomitants, sickness and vice, will soon accomplish the work.

Providence has intrusted and placed these weak tribes under the care and protection of a powerful government, whose noble end has always been to protect and advance them. If aided and assisted, in a proper situation, with agricultural implements, with schools, mills, blacksmiths, &c., I have no doubt but thousands of the aborigines might be reclaimed, and live to bless their beneafactors. In the topographical memoir of Colonel Wright's campaign, recently published, (page75,) I read to this effect: "The government, in its wisdom and prudence, should make some timely provision for these many Indians by selecting for and placing them upon proper reservations in order that they may not be caused to disappear by the fast approaching waves of civilization and settlement that must otherwise overtake and eventually destroy them."

I have labored several years among the upper tribes in the capacity of missionary. My companions have carried on the work to this present time, and will, I hope, continue their labors. The want of adequate means has greatly retarded one of the principal objects we had in view—their civilization. We can all, and do, cheerfully testify to the good dispositions of these upper tribes. Should they be supplied with the necessary implements of agriculture, with oxen, &c., they would all work, and would soon place themselves above want and in comfortable circumstances. As for schools, all are anxious to have their children taught.

These are a few points I desired to be allowed to present to the consideration of the general, if they can in anywise tend to the amelioration of the lot of the Indians.

With the highest sentimen ts of respect and esteem, I remain, captain your humble and obedient servant,

P. J. DE SMET, *S. J.*

Chaplain, &c., United States Army.

Captain A. PLEASONTON,

2d Dragoons, Acting Assistant Adjutant Gener al.

VOYAGE OF FATHER SIMON LE MOINE

TO THE COUNTRY OF THE IROQUOIS ONONDAGOES, IN JULY, AUGUST AND SEPTEMBER, 1654.

[Relation de la N. France es annees, 1653 and 1654.]

On the second day of the month of July, the festival of the Visitation of the Most Holy Virgin always friendly to our undertakings, Father Le-Moine departed from Quebec on a voyage to the Iroquois Onondagoes. He passed Three Rivers, and from thence by Montreal, where a young man of good courage, and an old *habitant*, joined him, with much piety. I shall follow the Father's Journal for greater facility.

On the 17th day of July, St. Alexis' day, we left home with the great and holy traveller, and departed for a land unknown to us. On the 18th, following always the course of the River St. Lawrence, we met nothing but breakers and impetuous rapids, all strewed with rocks and shoals.

The 19th. This river grows wider and forms a lake, agreeable to the view, from eight to ten leagues in length. At night, an army of troublesome musquitoes foreboded the rain which poured down on us the whole of the night. To be in such circumstances without any shelter except the trees, which Nature has produced ever since the creation of the world, is a pastime more innocent and agreeable than could be anticipated.

20th. Nothing but islands, in appearance the most beautiful, which intersect here and there this very quiet river. The land on the north bank appears to us excellent; there is a range of high mountains towards the east, which we called St. Margaret's.

21st. Continuation of the islands. In the evening we break our bark canoe; it rains all night. The naked rocks serve us for bed, mattress and all. Whoever hath God with him reposes quietly every where.

22d. The precipices of water which for a while are no longer navigable oblige us to carry on our shoulders both our baggage and the canoe which carried us. At the other side of the Rapid, I perceived a herd of wild cows which were passing at their ease in great state. Five or six hundred are seen sometimes in these regions in one drove.

23d and 24th of the month. Our pilot being hurt, we must remain a prey to the musquitoes, and have patience, often more difficult in regard to the inconveniences which have no intermission neither night nor day, than to behold death before one's eyes.

25th. The river is so very rapid that we are obliged to throw ourselves in the stream to drag our canoe after us, amid the rocks, as a cavalier, dismounting, leads his horse by the bridle. At night we arrive at the entrance of Lake St. Ignatius, in which eels abound in a prodigious quantity.

26th. A high wind with rain forces us to debark, after having made four leagues. A hut is soon built. The neighbouring trees are stript of their bark; this is thrown on poles set in the ground on either side, bringing them together in the form of an arbor; and then our house is built. Ambition finds no entrance into this palace. It failed not to be as agreeable to us as if the roof was all covered with gold.

27th. We coasted along the shores of the lake; they are rocks on one side and the other, of an immense height, now frightful, now pleasing to the sight. It is wonderful how large trees can find root among so many rocks.

28th. Thunder, lightning and a deluge of rain obligo us to shelter ourselves under our canoe, which being inverted, serves us for a house.

29th and 30th. A rain storm continues, which arrests us at the entrance of a great lake, called Ontario. We call it the Lake of the Iroquois, because they have their villages on the south side there. The Hurons are on the other shore, farther on in the interior. This lake is twenty leagues wide; its length about forty,

31st. St. Ignatius' day. The rain and storm force us to seek for lost roads. We cross long islands, carrying our baggage, provisions and canoe on our shoulders. The road seems long to a poor weary man.

On the first day of the month of August, some Iroquois fishermen having perceived us from a distance, get together to receive us. One of them runs towards us, advancing a half a league to communicate the earliest news and the state of the country. It is a Huron prisoner, and a good Christian, whom I formerly instructed during a winter that I passsed among the savages. This poor lad could not believe it was he whom he never hoped to see again. We disembarked at a little village of fishermen. They crowd as to who shall carry our baggage. But alas! they are apparently only Huron squaws, and for the most part Christian women, formerly

rich and at their ease, whom captivity has reduced to servitude. They requested me to pray to God, and I had the consolation to confess there at my leisure Hostagehtak, our antient host of the Petun Nation. His sentiments and devotion drew tears from my eyes; he is the fruit of the labors of Father Charles Garnier, that holy missionary whose death has been so precious before God.

The second day of August. We walked about twelve to fifteen leagues in the woods. We camp where the day closes.

The 3d. At noon we find ourselves on the bank of a river, one hundred or one hundred and twenty paces wide, beyond which there was a hamlet of fishermen. An Iroquois whom I at one time treated kindly at Montreal, put me across in his canoe, and through respect carried me on his shoulders, being unwilling to suffer me to wet my feet. Every one received me with joy, and these poor people enriched me from their poverty. I was conducted to another village a league distant, where there was a young man of consideration who made a feast for me because I bore his father's name, Ondessonk. The Chiefs came to harangue us, the one after other. I baptized little skeletons who awaited, perhaps, only this drop of the precious blood of Jesus Christ.

4th. They ask me why we are dressed in black? and I take occasion to speak to them of our mysteries with great attention. They bring me a little moribund whom I call Dominick. The time is passed when they used to hide the little innocents from us. They took me for a great Medicine-man, having no other remedy for the sick but a pinch of sugar. We pursued our route—in the middle of which we found our dinner awaiting for us. The nephew of the first Chief of the country, who is to lodge me in his cabin, is deputed by his uncle to escort us, bringing us every delicacy that the season could afford, especially new corn bread, and ears (of corn) which we had roasted at the fire. We slept again that day by the beautiful light of the stars.

5th. We had to make four leagues before arriving at the principal Onondago village. There is nothing but comers and goers on the road who come to salute me. One treats me as brother; another as uncle—never did I have such a unmber of relations. A quarter of a league from the village I began a harangue, which gained me much credit. I named all the Chiefs, the families and persons of note in a drawling voice with the tone of a

chief. I told them that Peace walked along with me; that I drove War afar off among the distant nations, and that Joy accompanied me. Two Chiefs made their speech to me on my arrival, but with a gladness and cheerfulness of coutenance which I never had seen among savages. Men, women and children, all were respectful and friendly.

At night I called the principal men together to make them two presents. The first to wipe their faces, so that they may regard me with a kindly eye, and that I may never see a trace of sorrow on their foreheads. The second to clear out the gall which they still might have in their hearts. After several other discourses they retired to consult together, and finally they responded to my presents by two other presents richer than mine.

6th. I was called to divers quarters to administer my medicine to weakly and hectic little things. I baptized some of them. I confessed some of our old Huron Christians, and found God every where, and that He pleased to work himself in hearts where faith reigns. He builds himself a temple there, where he is adored in spirit and truth. Be He blessed for ever.

At night our host draws me aside and tells me very affectionately that he always loved us, that finally his heart was satisfied, seeing all the tribes of his nation demanded nothing but peace: that the Seneca had recently come to exhort them to manage this matter well for peace, and that with that view he had made splendid presents: that the Cayuga had brought three belts for that purpose, and that the Oneida was glad to be rid of such a bad affair through his means, and that he desired nothing but peace: that the Mohawk would, no doubt, follow the others, and thus I might take courage, since I bore with me the happiness of the whole land.

7th. A good Christian named Terese, a Huron captive, wishing to pour out her soul to me away from noise and in silence, invited me to visit her in a field cabin where she lived. My God! What sweet consolation to witness so much faith in savage hearts, in captivity, and without other assistance than that of heaven. God raises up Apostles every where. This good Christian woman had with her a young captive of the neutral nation (*de la Nation Neutre*), whom she loved as her own daughter. She had so well instructed her in the mysteries of the faith, and in sentiments of piety, in the prayers they made in this holy solitiude, that I was much surprised. Eh! sister, I asked, why did you not baptise her, since she has the faith like you, and she is Christian in her morals, and she wishes to die a Christian? Alas, brother, this happy captive replied, I did not think it was allowed me to baptise, except in danger of death. Baptise her now, yourself, since you consider her worthy, and give her my name. This was the first adult baptism at Onondago; we are indebted for it to the piety of a Huron. [Doc. His. N. Y. Vol. 2.]

From the original. Catholic Archives of America, Notre Dame, Ind.

SOME SUGGESTIONS FOR A PLAN OF AN ASSOCIATION OF CLERGYMEN DEVOTED TO THE INSTRUCTION OF YOUTH.

1. This Association shall consist of Priests, or Clergymen in Sacred Orders. No one that has not already received subdeaconship shall enjoy the privileges of a member.

2. The applicant for membership must have passed a year in the Institution, and have in favor of his application, a majority of the members before he be finally admitted.

3. On admission the new member shall sign a formulary expressive of his *sincere intention* to embrace the Institute perpetually, and containing a pledge of fidelity to its regulations whilst he shall continue attached to it. Each member shall nevertheless remain free to recede from the Association on giving three months notice of his change of mind: but shall not be entitled to any compensation for services rendered previous to this change.

The Superior with the assent of a majority of members may dismiss a member for weighty reasons.

4. The Superior shall be chosen by vote of the majority of members, and shall continue in office four years; and be re-eligible. He shall have the general supervision and control of the Institute and of the members, and the choice of Professors, and officers of the Institution, and shall be punctually obeyed.

5. The members shall contract no debt, and make no expenditures without the assent of the superior unless within a certain amount, which may be determined by a vote of the majority payable to each annually to enable them to meet contingent expenses.

6. The members shall receive from the Institute clothing and maintenance in sickness and in health, whilst they remain attached to the Association. In case of any misunderstanding between the Procurator and any Member, the Superior shall definitely decide how far the demands of the members are reasonable.

7. Not even the Superior, or the Procurator, or other officers shall make any extraordinary expense, purchase any considerable property, or incur any debt of great amount, without the assent of a majority.

8. No Member shall leave the Establishment to visit, or set out on a journey without the consent of the Superior, unless as far as the ordinary duties of his office or charge require.

9. Each member shall carefully abstain from interference with the offices of other, and from menaces, censures or criticisms, and shall when necessity requires it, kindly suggest to the other members, or to the Superior whatever he deems it important to communicate.

10. The meetings of the Association shall be held once a month, and whenever the Superior calls them.

11. Piety shall be the chief study of the members. For this reason daily meditation for half an hour must never be neglected. The time and place shall be appointed by the Superior. Those who cannot perform it in common shall do it privately.

The daily devout celebration of Mass and weekly Confession shall be strictly attended to.

They shall also assembly occasionally for spiritual lectures.

12. Humility, Charity and Disinterestedness, must be with them favorite virtues.

Temperance, likewise, should be exercised in abstaining altogether from spirituous liquors, and using wine with great moderation.

"Non Multo vino deditus."

[No date or location is given on the above document. It is probable it was drawn between 1830 –40 and at Mt. St. Mary's College.]

PASTORAL OF ARCHBISHOP MARECHAL RELATIVE TO THE COMPLETION OF THE BALTIMORE CATHEDRAL, 1818.

From the Original. Catholic Archives of America, Notre Dame, Ind.

AMBROSE.

By Divine permission and the approbation of the Holy See,
Archbishop of Baltimore.

To the faithful of our Diocess, grace and the blessing of God, through our Lord Jesus Christ.

My Dearest Brethren:

Soon after Divine Providence permitted this Country to take the distinguished rank which it now holds among the independent powers of the world, the Vicar of Jesus Christ on earth, directed his fatherly attention and solicitude towards the Catholics existing in this newly founded empire. In order to secure in a permanment and extensive manner to that small portion of his immense flock, the benefits of the true Religion instituted by the son of God, he erected an Episcopal See in the City of Baltimore and placed on it the Rev'd. Dr. Carroll, whose great merits and eminent virtues were made known to him.

That illustrious Prelate, deeply impressed with the extreme importance of the favor granted by His Holiness and foreseeing that in the course of ages, it would prove a perennial source of spiritual blessing to his flock, yielded to the sentiments of religious gratitude with which he was penetrated, and undertook to raise to the glory of God a sacred building, which should stand for future generations as a monument of Catholic piety and munificence. The ground necessary for the erection of this great edifice was bought and the foundation of it laid. But the convulsions which continued to agitate Europe, and other political events, which affected more or less the fortune of the citizens of this conntry, prevented my Predeccssors from carrying on the pious undertaking to its perfection. During a long while, the work unfortunately remained suspended. Last year, however, the Catholics of this City, who are exposed to the most serious inconveniences, for want of a church sufficiently ample to contain their daily growing multitude resolved to proceed on with the building.

You have very likely, My Dear Brethern, been informed of the generous contributions they made on the occasion. Such has been the extent of them and the activity of the zeal they have displayed, that it is in my power to announce to you, that the Metropolitan Basilisk is now covered in and the whole of its exterior nearly finished.

But if through their indefatigable exertions and noble pecuniary sacrifices much has been done, there still remains considerable expense to be incurred before this august Temple be fit for Divine Worship, and finding themselves reduced to absolute impossibility of completing it out of their own resources, they have determined to solicit the aid of their fellow-citizens, who dispersed throughout this vast Diocess, are united to them by the ties of the same Faith, Worship and Ecclesiastical Government.

And indeed, My Dear Brethern, when we reflect on the propriety and even the justice of their appeal, we cannot help entertaining the hope that it will not prove fruitless.

For who are the Catholic disseminated over this Diocess, to whom they have not given proofs of their pious liberality? When congregations situated in towns or in the country, wished to build churches, and could not do it for want of means, did they not find in their Catholic Brethern of Baltimore, the most generous co-operation?

Let it be said to their praise: they largely contributed not only towards the erecting of many places of Divine Worship; but even when called upon to furnish them with objects, merely ornamental, or which simply afforded convenience, their charity proved equally active.

We have frequently heard the remark made, (and it is a very just one) that if the sums, which during these few years past, the members of the Catholic Community of this City, have liberally bestowed on their distant brethern, were now in our hands, we would perfect our great undertaking, without being under the painful necessity of imploring any foreign aid.

Yet the Churches to which they have so generously contributed, were destined for the exclusive use of particular congregations. Hardly any of the Donors could reasonably conceive a distant hope of ever frequenting them. It is far otherwile with our Metropolitan Church. Although the faithful, who habitually live in Baltimore, will derive constant advantages from its completion, yet it is truly the Mother Church of all the Catholics of this Diocess and consecrated to promote their spiritual good and prosperity. For it is in that Church, My Dear Brethern, that we and our suc-

cessors, will daily offer up in your behalf the immaculate victim of the Law of Grace— it is in that Church, that your future immediate pastors will be trained up to the sacred functions of the Holy Ministry and invested by the imposition of our hands, with the heavenly powers they will one day exercise among your, it is in that Church that the doctrine and worship which constitute the true religion of Jesus Christ, are to receive their august forms and majesty, and from thence to flow and reach the most distant congregations.

After all, were you to reap no advantages from our Church, would not the merit alone of contributing to its erection, be a sufficient motive to induce you to help your Brethern of Baltimore?

Whenever you will visit our City, what sweet satisfaction will you not experience. in observing, as you draw near, this Temple dedicated to the glory of God and propagation of the faith you profess, commanding by its majestic elevation over all the religious and other buildings by which it is surrounded. And when prompted by pious curiosity, you will enter under its vaults, and admire the beautiful distribution of its interior, the venerable sanctity of its sanctuary and above all the splendor of the Divine Worship performed in it, will you then regret the small sum you have contributed towards its building? Or rather, will you not feel a sensible consideration in recollecting that you co-operated to the finishing of so noble and holy an edifice.

I am informed that my venerable Predecessor, Dr. Carroll, at the time he laid the foundation of it, earnestly requested from every Catholic family in his Diocess, the trifling donation of One Dollar a year, till it should be completed. Unfortunately the general impression under which many. even of the most judicious men then labored, that a building of such magnitude, could never be finished, kept nearly the whole Catholic Community from acceding heartily to a plan which appeared to them impracticable. But, My Dear Brethern, this does no longer exist; the greatest difficulties have been surmounted and there is none now even among the most timorous, who does not readily acknowledge, that with some small efferts our Basilisk may be completed.

We hope therefore, that in the present auspicious circumstances, you will not refuse to lend us your charitable asssistance. How small soever may be the individual gift of each one, provided similar ones be offered by the generality of your fellow brethern, it will prove sufficient. Do not say

that you are poor and that the times are difficult. How many expenses do you not make every day to gratify your vanity, sensuality, pride, and perhaps more guilty passions? Ah! at least redeem the sinful and extravagant use you have often made of your money, by consecrating now, what you can conveniently spare, to the glory of your God and the building and decoration of His Temple.

We therefore renew, My Dear Brethern, the pious demand the Most Rev'd. Dr. Carroll made sometime ago; and we hope that you will cheerfully comply with it. It is related in the Gospel, that the Centurion imploring the mercy of Jesus Christ in behalf of his sick servant, the Apostles represented to that adorable Saviour. that this brave officer deserved the favour he asked for, *Because*, said they, *he* loveth our Nation and *he hath* built *a synagogue*, Luke, c. 7 v. 5.

May your charitable donations, My Dear Brethern, be likewise one day a motive to obtain from divine goodness the temporal and spiritual blessings you stand in need of

To this end we earnestly request all Pastors of souls in this Diocess to read the present mandate to their respective congregations on the Sunday following its reception.

Those who live in towns will be pleased to select two of their most respectable Parishoners and accompanied by them to call on every family making part of their flock and receive its gift,

As to our Rev'd. Brethern who exercise the Holy Ministry in country places, they will either collect the donations of the faithful, by themselves, or appoint two or three Gentlemen to do it in their names.

The sums thus collected must be sent to us, before the end of next April, together with a list containing the names of the Donors and the amount of their contributions, that it may be deposited in the Archives of the Arch-Bishoprick and remain therein as a perpetual monument, that as our flock, thongh dispersed over an immense territory, is united by the ties of the same doctrine and worship, so it is by those of a common charity and zeal.

May the blessing of Almighty God the Father, the Son & Holy Ghost descend upon you, My Dear Brethern, and abide forever.

Baltimore, December 31st, 1818.

THE FOUNDING OF THE FAITH IN PHILADELPHIA.

By Martin I. J. Griffin.

[Written for *The Progress* of Philadelphia, November 1892.]

So, Dear *Progress*, you want to hear something about Old St. Joseph's? My! what a Story that would be if fully told.

We hear of shrines, and sanctuaries, and holy places afar off where the devout in multitudes resort and crave the blessings of Heaven. Yet, right in our own city is a holy ground sanctified by the feet of saints, a shrine of Faith over which the gates of Heaven open as near to earth as at any far and famed sanctuary of Religion. Indeed, "it is no other than the gate of Heaven, and the place where His glory dwelleth." Indeed, one can go there, and looking upon the dying Christ on the Cross, know He says to every sin-stained soul: "My eyes shall be open and My ears attentive to the prayers to him that shall pray in this place: for I have chosen and sanctified this place, that My name may be there forever, and My eyes and My heart may remain there perpetually."

And, Dear *Progress*, can we not see with our own eyes that in this age of Mammon, and Business, and worldly enterprise to which men give Time and Life with a devotion which would seem to say, "there is no God; nothing but Gold;" that right amidst the high and huge buildings erected, as very temples of Mammon, that right there dear Old St. Joseph's, surrounded as it is by stately structures of the concentrated wealth of our railroads and insurance corporations, proclaims, "there is a God, and this is His abiding place."

Oh! who could tell in a few columns the Story of such a dear and holy sanctuary as Old St. Joseph's?

But, Dear *Progress*, I'll let my mind run back to the days of Faith in our good city, when the few Catholics here had no "chapel," but were visited by priests from Maryland. "Oh, from Catholic Maryland!" perhaps you say. Well, I don't think Maryland ought to be called "Catholic" at any time from its settlement to this day.

As far as our Religion is concerned, I know Pennsylvania is justly entitled to be called "Catholic," and I know it was Catholic in its universality—in its Toleration of all Faith, and that I know Maryland was not always.

When it comes to speaking of the early days of the Faith in Philadelphia, I want you all to speak kindly of the memory of William Penn. We Catholics have too long been unjust to h'm.

Our children are this very day being taught that his followers were intolerant to Catholics. Don't you believe it. You will get to see some of the why by what I'll tell you. Bear in mind that William Penn proclaimed Liberty of Conscience. This meant with him what it did not always mean with other Protestants who proclaimed the principle.

With Penn it actually meant that even Catholics would not be molested in the public exercise of their religion, nor prevented thereto. It actually meant that. I suppose you hear that with unconcern, and, as a matter of course kind of a doing. Well, two hundred years ago that was the most astonishing thing in all British America.

In the Columbian Parade the other night, the Philopatrians carried a transparency representing the progress of Catholic Education. It had, for 1692, a log schoolhouse as a contrast with the Cahill High School of 1892.

Well, there wasn't, as a fact of history, any such school in 1692, but the Philopatrians were correct in this; that Philadelphia was the only place, in 1692, in all British America where a Catholic school could have been erected While I believe Catholics were not strong enough to put up a chapel or school then, I'll tell you why, even if they were numerous enough, they would not have done so in Philadelphia—the only place it was at all possible for them to have done so.

Do you know that Philadelphia was once called "the finest city in Maryland"?

What! "in Maryland?" Yes, and it is just because of that, I believe, that a Catholic chapel and school was not built in Philadelphia—the American Sanctuary—the Home of Toleration until George Washington was a one year old baby—in 1733.

Why? Wasn't Maryland Catholic, and why couldn't the Catholics of Philadelphia, even if it were in "Maryland," have put up a chapel?

Well, down in Maryland—Catholic Maryland—if you like the title—Catholics were banned and oppressed, and two hundred years ago couldn't have freedom of Religion—nor Mass even, and it was not until, in 1704, after several priests had been arrested for only saying Mass, that the law was relaxed so as to let Catholics have Mass in private houses.

So, when you read of the private chapels in the old Catholic manors, you know that each one was testimony to the Intolerance which prevailed against Catholicity.

Remember that, and then recall the long dispute of the Lords Baltimore and William Penn and his heirs, as to the boundary line between the two Provinces, and you get to see that Philadelphia was within the disputed territory.

Under the grant to Lord Baltimore, the founder of Maryland, his heirs claimed all land south of the 40th parallel of latitude. That runs between Bridesburg and Richmond, and as the "City" of Philadelphia extended but from Vine to South (until 1854) you see that our city was claimed by the Marylanders, as within their lines. But any Marylander who crossed the lines the Penns claimed and undertook to settle, as under the jurisdiction of Baltimore, was arrested.

This boundary controversy in its bitterness and by legal methods continued until May 10th, 1732, when Penn's heirs and Lord Charles Calvert, Lord Baltimore, an apostatizer from the faith of his great-grandfather, the founder of Maryland, made an agreement, whereby the Penns got about all their father claimed, and so Philadelphia was settled as being in Pennsylvania. There was opposition to this agreement long afterwards, and disagreements even to this day, for a commission is now at work surveying the the line between Delaware and Pennsylvania.

Now all this time after the settlement of Pennsylvania, Jesuits were passing through Philadelphia, from Maryland to New York, ministering to the Catholics here-abouts. There was a very rich one, named John Tatham, at Burlington, N. J., and he was Governor for a year. But New Jersey too, got to "excepting Papists" from toleration, and New York, in 1700, made it death for a priest to enter her limits. And Catholics couldn't have public Mass in Maryland.

That's how things stood, Dear *Progress*, when the boundary agreement was signed.

What do you think then happened.

Ah! the "crafty" Jesuits!

They had their abiding place in Maryland but they didn't have such a happy time of it there. They were living there and hardly can be said to have done that as they were hampered in the exercise of the rites of religion.

But just as soon as the agreement on the boundary line was accepted in England and confirmation of it came to America the Jesuits jumped just across the line and located upon the land where St. Joseph's was built and where yet the Jesuits "hold the fort."

Bemember the "City" line was at South Street. The built up "town" was about Second and Market. Fourth and Walnut was in the southwestern part of the "town." So while within the "City" limits the Jesuits selected a site outside the "town."

Who was the Jesuit who did this? Rev. Joseph Greaton. He had, from about 1720, been visiting the Catholics here and celebrating Mass at residences, but when he came in the Spring of 1733, after it was determined forever that Philadelphia was within Penn's grant, and so Catholics co uld be free in the public exercises of their faith, as they could not in Maryland, Father Greaton and the Catholics of Philadelphia resolved to build a little "Chapel."

Now what stronger testimony do you desire to prove William Penn worthy of honor from Catholics? He granted "Toleration" to Catholics. They ever enjoyed it and when it was determined that our city was Penn's land, Father Greaton, the pastor of the Catholics, at once proceeded to erect the only public Catholic "Chapel" or "Mass House" in all the British Provinces.

Nowhere else in Colonial America at that time could the public exercises of the ceremonies of the Catholic faith be permitted.

You may have read accounts of how Father Greaton came to get the land upon which "the chapel" was built—about a Mrs. Doyle being visited by him in disguise, his making known to her he was a priest, and how he bought the land from her. Don't believe such tales. I spent, I may say, years before I got at the facts and truth concerning the land upon which the chapel was built. I examined all the title records of all the properties on Walnut and on Fourth, but no mention of a Mrs. Doyle owning any land there-about could be discovered, nor indeed any record of the direct purchase of the land by Father Greation. It was a puzzle for many years. It was so also to Thompson Westcott, the historian of Philadelphia.

From where do you think I got the best record of the title to the land Father Greaton bought? From an ash barrel came "The Brief of Title to the ground on which the chapel stands."

The title deeds were long sought for, but two years ago the original deed to Father Greaton was discovered, so that now the facts are known. These show that on May 15th, 1733. Rev. Joseph Greaton bought from John Dixon, a barber, and Mary, his wife, the ground on which the chapel and residence was built. Dixon had bought it the day before from Adam Lewis and his wife Mary, showing that Dixon simply acted as agent in the purchase of the properity, in a manner usual in our day. Lewis bought from James Tucker and his wife Mary. So that every wife who joined in the conveyance, from the patent in 1701 to the time Father Greaton got possession. was named "Mary." So in truth, St. Joseph's chapel was built upon Mary's land by one of the Society of Jesus. How fitly Jesus, Mary and Joseph were united in the Founding of the Faith in Philadelphia. You think there is no religion or inspirations to good in history, do you?

Why, Miss Donnelly might write a poem on this fact in the history of the planting of the Faith in Philadelphia, and I hope she may.

Another singular thing about the location of Old St. Joseph's is this: It was built right along-side of tha Quaker Almshouse and as close to it as it could nestle. Yet our children are being taught that though Penn granted Toleration to Catholics, he was "bitterly opposed by his people," when the truth is that they were on the most friendly terms. Why wouldn't they be? They were the banned and hunted people everywhere in America. A Quaker got no more toleration anywhere than a Catholic, and generally was treated worse. Why should not they be friends, when in Penn's peaceful land? They were, and I thought it a crime to place in the hands of my children a Catholic History, telling them that the very people who befriended and gave a Home to the Faith in this, my native city, "were bitterly opposed" to them. Why in 1750 "a mob of fanatical Presbyterians, with axes in their hands" were going to destroy "the little chapel," when "ten or twelve Quakers stopped them, exhorted them and they dispersed without effecting their design," and may God bless the descendants of these Quakers; and of James Pemberton, the Quaker, who related the event years after, and who told that "the Quakers have ever been in particular harmony with the Catholics of Pennsylvania and Maryland."

I never pass a Friends' Meeting House without blessing the memory of the old time members of the Society of Friends who gave my faith a peaceful abiding place.

So we find that by the middle of May 1733, Father Greaton had possession of the land. The house to live in was first built and it yet remains. The portion on both sides of the door as you enter from "The Yard" and all above to and including the second story is the original building put up in 1733. It is probable that Mass was said in this house until "the chapel" was erected, to the north of it or nearer to the entrance from Walnut Street, for in 1733, Willing's Alley did not exist, and there was no entrance on that side. The present Alley way is a part of the wider entrance, first to Father Greaton's house and then afterwards to the "chapel." Later again the school house was built nearer to Walnut Street, and there are a few yet living who remember when one was there, and that, too, at a time when the present location of St. Philip's Church and school was "down the Neck" in the swamps.

The summer of 1733 was very hot—the winter following very cold. Yet work went on with Father Greaton. I haven't yet got it down as a fact I can fight for, but I have it fast enough to say that I think February 26th, 1734, is the date of the opening of the little "chapel" of St. Joseph's. One point to sustain the probability of the nearness of the date is the official record made by Governor Thomas Penn, at the meeting of the Provincial Council, July 25th, 1734, where he "informed the Council that he was under no small concern to hear that a house LATELY built in Walnut Street, in this city, had been set apart for the exercise of the 'Roman Catholic Religion,' commonly called the 'Romish chapel' where several persons resorted on Sunday to hear Mass openly celebrated by a Popish priest."

"He conceived, he said, the public exercise of that religion to be contrary to the laws of England, some of which, particularly the 11th and 12th, of King William III are extended to all his Majesty's dominions; but those of that persuasion here imagining that they have a right to it from some expressions in the Charter of Privileges granted to the inhabitants of this government of our late Honorable Proprietor, he was desirous to know the sentiments of this Board on the subject. It was observed, thereupon that if any part of said Charter was inconsistent with the laws of England it could be of no force as being contrary to the express terms of the Royal Charter to the Proprietor.

The consideration was postponed till the next meeting, the laws and charter to be laid before the Board."

On July 31st, 1734, at a meeting on the Provincial Council, Lieutenant Governor Patrick Gordon, Jas. Logan, Sam'l. Hassell and Charles Read being present.

So Governor Penn and Ralph Assheton, present at the former meeting, were not present.

"The consideration of what the Governor had laid before the Board touching the Popish Chapel was resumed.

"The Charter of Privileges with the law of this Province concerning liberty being read, and likewise the statue of the 11th and 12th, of King William the III, Chap. 4, it was questioned whether the said statues, notwithstanding the general words in it, 'all others in his Majesty's Dominions' did extend to the plantation in America, and admitting it did, whether any prosecution could be carried on here by virtue thereof while the aforesaid Law of this Province, passed as long as the fourth year of her late Majesty, Queen Anne, which is about five years posterior to the said statue, stands unrepealed.

"And under this difficulty of concluding on anything certain in the present case, it is left to the Governor, if he thinks fit, to present the matter to our Superiors at home, for their advice and directions in it."—(*Col. Records, III, pp,* 698).

The laws of England were against their claimed right to "the public exercises of their religion," but Father Greaton appealed to the Charter of Privileges, granted to the inhabitants of Pennsylvania by William Penn, and from that July day, 1734, the right of Catholics to Religious Freedom has never been questioned by authority. The land of Penn was indeed the American Sanctuary of our Faith.

So, dear *Progress*, we have the "chapel" built right along side of the pastoral residence, and entered from it—just as the Church is to day. It was building this little "chapel" and setting it aside for "the public exercise" of the Catholic religion which caused Governor Penn to bring the matter before his Council. He was not a "follower" in the faith of his father, the Founder. Governor Penn was an Episcopalian, and many annoyances of Catholics and Quakers in olden times came from the Episcopalians. Mass had been often said in private houses in Philadelphia, and as that was all that was permitted by law, in Maryland, where Episcopacy was "established" and supported by law, Governor Penn was "concerned" when Father Greaton erected a "house" for the public exercise of the Popish religion.

But Father Greaton simply said Catholics had a right to it in Pennsylvania by the charter of William Penn to the inhabitants, and hadn't it just been decided that Philadelphia was in Pennsylvania and not in Maryland?

I think Father Greaton and John Dixon, the barber, and the 37 Catholics who made up the first Congregation, were a happy people when the little eighteen by twenty-two feet "chapel" was built.

Just think; it was the only place in all British America set apart "for the public exercise" of our religion.

But can one really think deeply enough on the significance of this fact. Now, don't you think we Catholics ought to love the name and memory of William Penn, who founded such a Province?

He was dead when Father Greaton founded the Faith in the Province of Penn, but Penn's Charter and spirit and his words to his people yet lived and flourished.

"So the first congregation numbered 37," I hear you say. Yes; twenty-two were Irish and fifteen Germans. Paul Miller, who afterwards lived in Conewago, and was there in 1787, was one of the Germans. It is believed that Robert Meade, the great-grandfather of General George Meade, of Gettysburg, was one of the original members. The other names have not come down to us.

Who knows when thenow titled "Old St. Joseph's" was first called "St. Joseph's." There are records back to 1758 at the church, but nowhere is the church called St. Joseph's or any other name After St. Mary's was built in 1763 it was called "the old chapel" and St. Mary's was the "new" and Philadelphia was, in Jesuit's records, "The Mission]ofSt. Mary's."

However after the "Chapel" had been built for "the puhlic exercise" of the "Popish religion," it was considered an amazing thing elsewhere. It was spoken of in other provinces, and to the detriment of the Quakers, who were declared to be "Jesuits," and even over in England when the Quakers were being castigated, the fact that they allowed a "Popish chapel" in Philadelphia was cited against them.

Listen to this in *The London Magazine and Monthly Chronologer*, for July, 1737, where I found it.

"As I join in opinion with you about the Quakers, I shall give you a small specimen of a notable step which the people of that profession have taken towards the propagation of Popery abroad, and as I have it from a gentleman who has lived many years in Pennsylvania, I confide in the truth of it. Let the Quakers deny it, if they can.

"In the town of Philadelphia, in that colony, is a public Popish chapel, where that religion has free and open exercise, and in it all the superstitious rites of that Church are as avowedly performed as those of the Church of England are in the royal chapel of St. James. And this chapel is not only open upon fasts and festivals, but is so all day and every day in the week, and exceedingly frequented at all hours, either for public or private devotion, tho' it is fullest (as my friend observes) at those times when the meeting house of the men of St. Omers is thinnest, and so vice versa. The chapel, slightly built, and for very good reasons, is but small at present, tho' there is much more land purchased around it, for the same pious purposes, than would contain Westminster Abbey and the apartments, offices, &c., thereunto belonging.

"That these are truths (whatever use you may be pleased to make of them) you may at any time be satisfied by any trader or gentleman, who has been there within afew years except he be a Quaker, at the Carolina and Pennsylvania Coffee House. near the Royal Exchange."

On the 21st of July, a reply was made, in which it was said "What private understanding may be between Papist and Quakers I know not, nor do I believe there is any. But it is plain that beads, *Angus Dei*, bells and even Mass are in no way detrimental to society, and that the yea and nay folks in Pennsylvania find the Papists as useful in their trade, and of as peaceful behaviour, as any sort of Christians."

So you see that "the little chapel" was talked of in the two lands, as a most astonishing thing to exist under the English flag. There wasn't such a thing in London as a "public chapel." Our people worshipped in garrets and cellars, and were liable to arrest for so doing, and were scattered, when at service, very often by the police raiding upon them like speakeasies are raided on our Sundays.

But there is dear Old St. Joseph's, the little church down the Alley, to day just as it was one hundred sixty years ago—"not only open upon fasts and festivals, but it is so all day and every day in the week."

May it ever so remain, and may we all be worthy maintainers of the Faith it has ever been the abiding place of since its foundation. It is the cradle of Religious Liberty of Catholics in this country—the birth-place of Catholic American Independence.

BISHOP KENRICK'S "FANCIFUL IDEA" OF MAKING MOUNT ST. MARY'S COLLEGE, A PHILADELPHIA DIOCESAN INSTITUTION.

From the Original. In the Catholic Archives of America Notre Dame, Ind.

RT. REV. FRANCIS P. KENRICK TO THE REV. JOHN PURCELL PRESIDENT MT. ST. MARY'S.

Rev'd. John Purcell, Pres. of St. Mary's College Emmetsburg.

June 24th 1830.

REV'D. AND DEAR SIR:

Your kind invitation to pass sometime in retreat on the Mountain, arrived when the day fixed for my consecration was fast approaching.

Greatly then as I felt your politeness, and hospitality, I could not avail myself of it in the way you proposed, though I flattered myself to be still able to execute my original design of visiting your Institution previous to my reaching Philadelphia. This however at this time appear highly doubtful as duty calls me to Pittsburgh and thence to Huntington. Should I be deprived of this gratification, I mean to seize an early opportunity of testifying to you in person my respect and attachment and the interest which I take in your Institution. You may easily discover in this no small degree of self-interest, and it would be useless to attempt to conceal from you that I look to Mount St. Mary's for an additional supply of worthy missionaries for the Philadelphia Diocese. I find with pleasure that several of the present Missionaries have issued forth from that Seminary of Science and virtue: and I am thereby animated to indulge these delightful anticipations. An idea has even presented itself to my mind which however delusive and chimerical, I will not withold from my respected friend. As so much want of patronage and encouragement on the part of the Ruling powers of Baltimore, to your Institution, is manifest I have thought of pro-

posing to you and to the Archbishop the plan of placing it under my patronage, and jurisdiction so that with the consent of the Holy See, as well as of the parties concerned, it might be made Mt. St. Mary's Seminary and College for the Diocese of Philadelphia *in perpetuum*. You may communicate this revery to my good friend Dr. Brutè.

Should you incline this fanciful idea, I beg of you and the Dr. to beg, earnestly the light and blessing of Heaven, that all obstacles to its execution may vanish. It would relieve you from the painful apprehensions of the withdrawal of your Theological faculties, and it would save me the trouble, solicitude and hazard of erecting a Seminary within the Diocese.

I could find many things to say on this subject, were I present tete-a-tete, but for the present I shall content myself with having dropped an Irish hint. As to the rest you will be glad to hear that Dr. Conwell and myself are travelling in Company *uno animo et Corde*.

He professes his determination to live with me in perfect harmony, and to leave me the free adminstration of the Diocese. I am on my part resolved to do everything for his honor peace and happiness.

May God grant the union of our hearts and all our clergy by Divine charity.

It is this that cements yours and mine, and makes me happy in declaring myself

Your affect. Brother in Christ,

† FRANCIS PATRICK KENRICK,
Bp. Arath. and Coadj. Phila.

Steam Boat Sylph
Thursday Evening,
June 24th, 1830.

Address.

REV'D. JNO. PURCELL,
PRESIDENT OF MOUNT ST. MARY'S,
NIGH EMMETSBURG, MD.

LETTER FROM REV. DU BOURG TO REV. DR, BRUTE.

PROFESSOR OF PHILOSOPHY,

ST. MARY'S COLLEGE,

BALTIMORE, MD.

CAPE HENRY, DEC. 10TH, 1810.

A word to my little Brother, before taking the sea. Already eight entire days in the bay: they passed like a dream, without either lonesomeness or trouble, but perhaps also void of much fruit for Heaven. God knows, how many more we will have to spend on the ocean. I must strive to make a better use of them; you will pray for me, my little Brother, and the Lord will accept your wishes viewing the pure charity which animate them, for what else could urge your interest toward me?

Your prayer will obtain for me His filial fear, His love and zeal for His glory and my own sanctification. With such a hope a little touch of rheumatism can not do me much harm, even with regard to this, I find myself better, though I feel the pains but moderated and less frequent. In fine, for this as for the rest let us do what is right and abandon ourselves into the hands of God without eagerness or discouragement.

I recommend to you my very dear children. *Tu eos sicut viscera mea suscipe.* Confirmation, First Communion, and the renewal of the same for the last New Communicants. On my return, I anticipate to find all this accomplished, and I will be indebted to you for having repaired my negligences, supplied my inactivity, in a word, fulfilled my task.

Do not be disheartened with the difficulties, remissness, giddiness, and even badness of some of them *argue obscera, increpa, in omni patientia.* On my part, I will pray for you, for them and for myself and, I trust, that the result of my voyage

(The remainder of this letter has been lost. ED. RESEARCHES.)

FIRST IRISH CATHOLIC PAROCHIAL ORGANIZATION ESTABLISHED IN THE WESTERN STATES.

TRINITY CHURCH, DETROIT, 1835.

ITS FOUNDERS AND CONSTITUENTS.

The young Roman doctor and prelate, Right Rev. Frederic Résé, at the time vicar general of Cincinnati, was consecrated first bishop of Detroit in the latter city by Bishop Rosati, October 6, 1833; and almost immediately afterward he was called to attend the second Council of the American hierarchy at Baltimore.

He came to Detroit early in January 1834 and assumed episcopal jurisdiction oves his See.

The pontifical ceremonies during the few of Bishop Résé's episcopal reign in Detroit, were conducted on a scale of grandeur and solemnity unsurpassed probably, in any church at the same period, in the United States.

The sacred vessels of silver and gold were of rare design, while the episcopal and priestly vestments and other accessories to the sacred offices of the Church, were of such magnificence as became the imperial princess who donated them.

The Church of St. Anne, the fifth of its name, the mother church of the Northwest Territory, became the cathedral of Detroit. This church, which had been founded in 1701, had continued to be the parish church of the indigenous French Catholics of Detroit and its vicinity, but even before the advent of Bishop Rèsé, its capacity had been taxed to accommodate its own parishioners, but still more the spiritual wants of the fast increasing English speaking Catholics, as well as the German Catholics, for whose benefit services had been arranged at hours earlier than the parochial mass at half past ten o'clock. But at the evening ceremonies during the Lenten season and still more so at High Mass, the local congregation were rather unwilling to share their limited seating accommodations with their zealous co-religionists, the newcomers, who innocently looked for a warm welcome in any Catholic Church they might enter.

The increase of this Catholic element in Detroit was quite large during the spring of 1834. Bishop Résé brought with him from Cincinnati rather a distingué episcopal household; which included two Oratorians, Fathers De Bruyn and Van den Poel, and several other priests, a famous master of ceremonies, a *chef de cuisine* and a gardener. Outside of this household, were a young Polish Organist of considerable talent, two lady soloists, and a professional architect who had won fame and fortune in Cincinnati. This gentleman was Captain Alpheus White, who was destined to be the founder and organizer of the first purely English speaking Catholic parochial establishment in the Western States.

Among the many able men who were identified with the business interests and the progressive growth of the city of Detroit during the "thirties," or more than sixty years ago, there were probably none whose early history had been so adventurous and which even bordered on the romantic, than that of Captain Alpheus White. But having no authentic record of his career prior to 1815, I am, much to my regret, obliged to sketch this outline from that period, and perhaps it is better that I am thus limited in tracing his history.

When General Andrew Jackson assumed command at New Orleans on the first of December 1814, and prepared for its defence against the impending British invasion, he found the first battalion of the First regiment, consisting of about 550 men, the only perfectly armed and throughly disciplined corps of the civic militia of New Orleans, available for reliable service.

The battalion was officered by gentlemen experienced in active service at home and abroad. Major John B. Planche was in command and under him were the four French Captains Roche, Saint Géme, Daquin and Saint Romes, familiar names in the early history of New Orleans; and Maunsel White, an Irish gentleman, commanding the Fifth company, composed exclusively of Irishmen.

The first lieutenant of the fifth, was young Alpheus White brother of the captain. The brothers were well educated and accomplished.

Alpheus was tall, well built, with Roman face, black eyes, and swarthy as a Mexican.

Young as he was, he had already gained the title of Captain on the seas, whether in privateer service, or, as had been surmised, among the young adventurers who had been more or less affiliated with Lafitte, before Barrataria had been cleared out by the United States cruisers.

At all events, he could point a cannon with about as true aim as many a gunner who had seen twice the service the years his young life had run.

In the famous battle of the 8th of January 1815, Maunsel White's company was assigned to the support of Battery 3, which happened to be in charge of two young ex-lieutenants of Lafitte; that is, Dominique and Beluche, whom General Jackson had liberated from prison and commissioned, although their chance for being hung as pirates were about as good as their worst enemy could have wished.

Belucke subsequently became a Commodore in the Venezuelian navy and Dominique a wealty planter.

2 "Fifty Years in both Hemispheres, by Vincent Nolte, late of New Orleans." New York—Redfield, 1854. Pages 205 et seq.

Mr. Nolte, at the period referred to, was the factor at New Orleans for the purchase of cotton for account of Baring Brothers of Liverpool. His memoir is quite interesting.

Battery 3 did good service and the White brothers, with their Irish comrades, enjoyed the double satisfaction of witnessing the utter defeat of the British, and the death of their commander-in-chief, the celebrated Irish renegade, Packenham, ex-member of the Irish Parliament, who had sold his vote to Lord Castlereagh for the commission of a brigadier general in the British army in 1800, when the legislative liberties of Ireland were bartered away to the British crown by the votes of corrupted members. (3. See the "Original Black List," in "Memoirs of the Life and Times of Rt. Hon. Henry Grattan," by his son. London edition V. p. 195.

After peace had been won by the bravery of the American forces on land and on the seas, Captain White "settled down" to a more quiet life.

This perhaps was from necessity, for there was no more privateering or wild cruising on the Mexican Gulf or in the West Indian seas.

He qualified himself for the profession of an architect and left Louisiana, but he carried in his person a rifle ball he had received in action, which the surgeons assured him would in time become harmless.

Fifteen years later he was a resident of the then young and progressive city of Cincinnati, married, following his profession, known to be a devout Catholic, and possessed of a handsome fortune.

The first work accomplished professionally by Captain White, was the re-modeling of St. Anne's, which, as stated, Bishop Résé had made the cathedral church of the diocese of Detroit. In May 1835, the Captain was appointed a member of the convention which framed the first constitution

for Michigan, at the time seeking admission into the federal Union. This pioneer convention was composed of the ablest men of the Territory of Michigan, but Captain White induced them to confer the right of suffrage upon the foreign born residents in its population.

He was at that time the intimate associate of the young Governor Stevens J. Mason, as well as of the Governor's political mentors, John McDonnell and John Norvell, as also other conspicuous Democrats of that epoch. In the fall of the subsequent year, when Governor Mason mustered the Territorial militia, and marched at their head to Toledo, to resist the encroachment of Ohio under Governor Lucas, Captain White was placed in command of the artillery of the Michigan troops. Fortunately his military skill in this destructive element of warfare, led to no fatal results among the ranks of the Ohio troops. It was a bloodless war, but a most fortunate one in its result for Michigan.

The First Protestant Society of Detroit had decided to dispose of their frame church, standing at the time on the north east corner of Woodward Avenue and Larned Street, and to replace it with a brick structure of greater size; Captain White purchased the old church and had it removed to a lot, which he had in the meantime purchased, on the north west corner of what is now Cadillac square and Bates street. The property was then conveyed to Bishop Résé and his successors, "for the use and benefit of the Irish Catholics of the city of Detroit," and thus Captain White became the founder of what was subsquently known as Trinity Church; it is known however, that he was partly indemnified by the bishop for the expenditure he had made in the purchase of the church and the lot upon which it had been moved.

This took place in the spring of 1843; but before the plans for the alteration of the church for the use of his country men and co-religionists could be carried into effect, by this noble hearted gentleman, a fearful plague visited the city which spread sorrow and mourning among its people.

The Asiatic cholera, brought by emigrants on passing steamboats, broke out in the lower streets of the city near the river, and soon spread rapidly with frightful ravages, particularly among the unacclimated elements of its population.

Those who could, left the city and almost a total suspension of business ensued. No provision existed for the unfortunates needing care; no hospital to which they could be carried.

In this critical emergency Captain White improvised the old church into a temporary hospital, which was placed in charge of Father Martin Kundig, apostle of charitable work in Detroit. Scores of the unfortunates who had been stricken with the plague, who had been left upon the wharves or turned into the streets to die uncared for and thus spread the disease, were picked up by this courageous priest—who was assisted by a few brave souls, carried to the old church and there cared for by two Sisters of Charity and such of the citizens who could be spared from their homes and who had sufficient nerve to risk their lives in this dangerous work of mercy.

This was the baptism of Trinity church. Thus was it dedicated to its future sacred usage during that woful summer of 1834, when affliction and sorrow prevailed in almost every home in the stricken city.

In time the plague subsided and disappeared. The church was remodeled for Catholic worship and a parochial organization effected. On Trinity Sunday 1835, the structure was solemnly dedicated to the Holy Trinity, and Rev. Bernard O'Cavanagh was installed its first pastor; he was succeeded by Father Kundig, who remained its pastor until he was appointed vicar general of Milwaukee. In the spring of 1837 Bishop Résè was called to attend the Third Council of the Catholic hierarchy convened at Baltimore; he never returned to Detroit. At the first session of the Council the bishop's resignation was tendered, and, so far as the Council was concerned, accepted; but it was never accepted at Rome, to which city Bishop Résé went, and where he remained until forced by the revolutionary outbreak of 1848, to seek refuge in Austria; he retained the titular honor and a revenue from his far distant See Detroit, until his death, which occurred in 1871.

The definite departure of his friend, the bishop, so affected Captain White that he returned to Cincinnati in 1838.

While residing in Detroit his youngest daughter, Josephine, was born. This child was quite delicate and in her third year unable to walk. To show the intimate relations existing between the family of Captain White and Bishop Résé, it may be stated that many prayers had been offered by the family and friends in the child's behalf, but without avail; when finally, a novene was commenced at the Bishop's request. On the evening of the ninth day the family and some intimate friends were assembled in Captain White's parlor. With them at one end sat the mother holding little Josephine in her lap; at the other end the Bishop; when the last prayers

of the novene had been recited, the Bishop slowly approached the child, holding in his hand his beautiful jewelled pectoral cross, which had been presented to him, by the patroness of his See, the Archduchess Leopoldine of Austria, and called, "Josephine!" "Josephine!" "Josephine!" turning the brilliant mounted cross in his hand so as to attract the child's attetnion.

Suddenly the little one leaped from her mother's arms and ran joyfully toward the Bishop. She was healed.

Some years later Captain White died in Cincinnati, principally from the effects of the wound received during his early years, which had never ceased to be a source of more or less suffering.

In order to preserve for history the names constituting a purely Irish congregation, for there were perhaps ten only of other nationalities—who were the founders of the Trinity parish 60 years ago—I transcribe from the list of pew-holders of the year 1840 as follow:

Adderby John, Druggist,
Ash Mrs. Richard.
Bartley Patrick, Truckman.
Baker Mrs. Nurse.
Barry John, Laborer.
Behan Patrick, Tailor.
Boyle Bernard, Grocer.
Brady John, Carpenter.
Brady Thomas, Carpenter.
Brennan James, Machinist.
Brennan John, Mason.
Brennan John, Carpenter.
Brazill Patrick, Grocer.
Breen Denis, Laborer.
Briody Bryan, Carpenter.
Burns Patrick, Carpenter.
Butler William, Carpenter.
Bryan Daniel, Jr. Cigars.
Canann Denis, Laborer.
Canann James, "
Canann John, Contractor.
Lane Daniel, Laborer.
Lannigan Denis, Mason.
Larkin John, Trucks.
Larkin Andrew, "
Larkin James, Laborer.
Larkin Patrick, Engineer.
Leddy James, Provisions.
Long John, Grocer.
Lyddy Michael, Tailor.
Lyden Francis, Porter.
Lynch Peter, Laborer.
Lyster John, Merchant Tailor.
McCricket Bernard, Carpenter.
McCrickett John, "
McCarthy John, Grocer.
McCarne Patrick, Tinsmith.
McCarthy Patrick, Laborer.
McDermott Owen, Carpenter.
McDonnell John, Coll. U. S. Cus.
McGinnis Patrick, Auctioneer.
McGuire John, Grocer.

Canann Michael, "
Carney Patrick. Gardener.
Chagnon John B. Bakery.
Cavanagh James, Porter.
Coughlan Daniel, Meats.
Coughlan Cornelius, Laborer.
Coughlan Thomas, Carpenter.
Cole William, Ship Chandler.
Collins John, Accountant.
Collins James, Clerk.
Collins Charles, Malster.
Collins Hugh, Truckman.
Connolly Patrick, Mason.
Connaghton Patrick, Laborer.
Corbett Samuel, Tailor.
Corby Daniel, Farmer.
Cornfield Edward, Grocer.
Cornfield John, "
Cornfield William, "
Cosgrove William, Merchant.
Coyle Patrick, Currier.
Crough Patrick, Laborer.
Crowley James, Carpenter.
Cussick Thomas, Salesman.
Daily John W. Porter.
Daily William, Truckman.
Daily Daniel, Grocer.
Danahery Michael, Grocer.
Dardiss John, Laborer.
Davey George, Porter.
Dempsey Darbey, Carpenter.
Dennin Patrick, Laborer.
Dougherty Michael, Upholster.
Dougherty Denis, Machinist.
Donnelly Edward, Shoemaker.
Donnelly Edward, B. M. D.
McGuire Patrick, "
McHugh Bernard, Laborer.
McIntyre Daniel, Tailor.
McLaughlin Michael, Molder.
McLogan Anthony, Fruits.
McManaman Cornelius, Molder.
McManaman John, Grocer.
McNamara John, Laborer.
McNesby Henry, "
McQueen William, Merchant.
McSweeney Nathaniel, Laborer.
McSuinny John, Grocer.
McWilliams Patrick, Farmer.
Mahon Patrick, Mason.
Merrigan Thomas, Grocer.
Mooney Denis P. Tailor.
Moynahan Jerry, Blacksmith.
Moynahan Patrick, "
Mullane Denis, Clothier.
Murphy Jerry, Porter.
Murphy John, Tailor.
Murphy Michael, Cabinet Maker.
Murphy Patrick, Clothier.
Myler Andrew, Carpenter.
Nagle Maurice, "
Nesbit Mrs. William.
Nolan Luke, Molder.
Nolan Patrick, Grocer.
O'Brien Hugh, Judge.
O'Brien John, Porter.
O'Brien Denis, Teacher.
O'Callaghan John, Grocer.
O'Callaghan Jerry, "
O'Callaghan William, "
O'Cavanagh James, Clerk.
O'Connell John, Tailor.

Donnelly Peter, Porter.
Doran Michael, Farmer.
Driscoll John, Grocer.
Duffey James, Laborer.
Duggan Denis, "
Dunn Philip, Teamster.
Dwyer Michael, Farmer.
Dwyer Patrick, "
Elliott Robert J., Architect.
Freely Daniel, Laborer.
Fitzmoris James, Engineer.
Fitzmoris Patrick, Molder.
Fitzmoris Widow, Milliner.
Fitzmoris Pieree, Machinist.
Fitzgerald Patrick, Laborer.
Fitzpatrick Roger, Brewery.
Fitzpatrick Thomas, Grocer.
Flannagan Peter, "
Flattery Denis, Furniture.
Flattery John, "
Flynn Hugh, Builder.
Gallagher James, Tailor.
Gallagher Thomas, Merchant.
Gomerton Thomas, Laborer.
Green Thom, Carpenter
Griffin James, Grocer.
Guinevan Thomas Grocer.
Heffernan John, Carpenter.
Healey Patrick, Shoemaker.
Hamahan John, Laborer.
Higgins Patrick, Grocer.
Holland Patrick, Saloon.
Hopkins Bryan, Shoemaker.
Johnston Anthony, Clothier.
Keveny Patrick, Molder.
Kelley Michael, Grocer.
O'Connor Thomas, Shoemaker.
O'Donnell Patrick, Laborer.
O'Donnell John, Grocer.
O'Flynn Cornelius, Judge.
O'Keefe George A., Judge.
O'Keefe Michael, Clothier.
O'Madden Anthony, Teacher.
O'Neil Michael, Coachman.
O'Shaughnessy Patrick, Bootmaker.
O'Shaughnessy Patrick, Blacksmith.
O'Sullivan Thomas, Carpenter.
Phillips Patrick M., Merchant.
Purcell William, Molder.
Quinlan Michael, Laborer.
Quinn Thomas, Grocer.
Redmond Patrick, Tanner.
Ryan Dominic, Teamster.
Ryan William, Coppersmith.
Scalan Mrs. Mary.
Shfrlock James, Grocer.
Short Henry, Clothier.
Short James, "
Slater James M., Tools.
Slater John, Bookbinder.
Sullivan Patrick, Blacksmith.
Sullivan Lawrence, Fruits.
Sullivan Thomas, Trucks.
Taaffe John, Grocer.
Tegler Ferdnand, Organist.
Titus Colonel Silas.
Toomey Michael, Porter.
Trehy Thomas, Laborer.
Walsh Thomas, "
Walsh James, Carpenter.
Walsh David, Grocer.
Walsh Patrick, "

Kelly William, Engineer.	Watson James, Merchant.
Kerney Patrick, Tailor.	Watson John, "
King John, Carpenter.	Whelan William, Seaman.
Kyrnes Patrick, Blacksmith.	Williams Charles W., Paints.
Kirby John, Water Works.	Woods John, Grocer.
Lane Timothy, Peddler.	Largry Captain John.
Laible Ferdinand, Mariner.	Laible Robert, Grocer.
Laible Eugene, Brass founder.	

Of the two hundred and more names which I have registered, five still survive; and these are Daniel Bryan of Brooklyn, N. Y., William Cole of Saginaw. Michigan; John Collins and Michael McLaughlin of Detroit; and the veteran, Colonel Silas Titus of Syracuse, N. Y. Founders of Trinity parish they were, but still more so, founders of Catholic families, who at the present day constitute a prominent element in the American Catholic Society in the city of Detroit. In the list where the occupation is set down "farmer"—these pewholders were residents of townships adjoining the city. The sons of these men comprise distinguished names both in the Church and in the commercial circles.

In the fall of 1841, the Right Rev. Peter Paul Lefevere, who had been consecrated Bishop of Zela, *in par*, was appointed administrator of Detroit and assumed control.

In 1844 he laid the corner stone of his new cathedral, and four years later on the feast of his patron saints June 29th 1848, the vast edifice was consecrated in honor of SS. Peter and Paul by Archbishop Eccleston of Baltimore.

This spacious edifice became thence-forward the parish church of the English speaking Catholics of Detroit. St. Anne's remained for the use of the French, and St. Mary's, had, in the meantime, been completed and used by the Germans. The parochial records of Trinity Church had been transferred to the cathedral and the parish merged with that of the latter, while its congregation, which in the meantime had greatly increased, formed the majority of the cathedral's parishioners.

Old Trinity was then closed; but it was destined to be the nucleus of a more extensive parish. Some years later, so large had the English speaking Catholic population in the western part of the city grown, the focus of

which was all of two miles distant from the cathedral, that permission was obtained to revive Trinity parish—and the old church was moved to Sixth and Porter sts.—repaired and re-dedicated. On Sunday October 28th 1855, the corner stone of a new Trinity Church was laid by Bishop Lefeverve.

In time this fine Church was completed and it has since become one of the largest parochial institutions in Detroit.

It would be difficult to define the consequential results of the foundation at so early a period of the Irish Catholic parish known as Trinity Church, in which work Captain Alpheus White played so prominent a part, as effecting its progress and its attributes, charity and education.

The French race of Catholics, who to a considerable extent, have possessessed the soil of their ancestral holdings on the shore of the Detroit River for two centuries, have adhered beyond example to the faith of their ancestors; but they are by nature a cautious and a conservative race.

Although there have been noble examples of bounteous liberality on the part of some, it is doubtful if the quarter million realized a few years since, when the temporality of St. Anne was liquidated, had not been equally divided between St. Anne's and St. Joaquin's parishes, in the eastern and western parts of the city, these parishes could show the spacious Churches and parochial institutions, free as they are from debt, now enjoyed by the Franco-American Catholics of Detroit.

There still remains an unliquidated endowment yielding to each of these parishes, an annual income of fifteen hundred dollars.

There are five extensive parishes, with five churches and parochial institutions which are nominally German and creditable to the race.

The generation of men and women who founded these parishes, is gradually passing away; while the generation which succeeds the pioneer German element is more American than German, and it is only a question of time and not remote, when the English language will come into general use among the German-American Catholic constituency.

Some of the finest churches and schools in Detroit, have been built by different races of Polish Catholics.

But for the founders of Trinity Church and the generation succeeding the founders, may be fairly claimed the honor of originating and promoting the many charitable and educational institutions which makes Detroit conspicuous among the cities of its size in the United States.

It may be claimed that the Catholic community of Detroit, is, in its make up, essentially cosmopolitan—another generation will make this pop ulation American to a great extent. While the total population of the city reaches nearly 250,000 souls—100,000 or more are adherents of the Catholic faith. At present the following ratio may be accepted as reliable:

American born.	Per Cent.	43.
German and German-American.	"	25.
Poles of all nationalities.	"	29.
All others.	"	3.
		100

In 1834. There was only St. Anne's, in Detroit.

In 1855. There were 4 Catholic parishes.

In 1895. There are 26 churches having their parochial boundaries officially defined, It will be seen therefore, that during the last half century, the growth and increase of Catholicity in Detroit, has been phenomenal. During the past forty years the average proportion of Catholic to the total population of the city has been forty-eight per cent.

RICHARD R. ELLIOTT.

APRIL 1895.

IS THERE COPPER IN WISCONSIN?

ITS PRESENCE INDICATED BY THE EARLY MISSIONARIES.

In the Jesuit Relations from 1659-60 it is said, that the region west of Lake Michigan is rich in all its borders in lead, copper, great rocks containing veins of turquoise, slate, saltpetre, iron and coal. At the arrival of the missionaries into this region it was found, that the Indians never worked the mines, not even a legend of their ancestors existing to have worked the mines. In this work our Indians are supposed to have been proceeded by the Mound builders. These and not the Indians are the manufacturers of copper implements so diffusely found all over this region. Dr. Hoy found these implements to have been beaten or hammered into their proper shape, not melted and molded. Whilst the missionary pursued in his travels the salvation of souls, he at the same time brought to notice his discoveries of the minerals and metals, that abounded every where. Father Claude Allowez, whilst sailing along the Kesoeenaw Bay, in September 1665, vainly sought for the mass of fine copper which rumor located there. We know now that the copper fields, exist in Michigan, but the missionaries have left pointers that plenty of copper exists in Wisconsin. Prof. Irving believes that the Michigan copper belt extends across Wisconsin to Minnesota. Father Hennepin and, before him, Father Marquette with his companion Joliet traced out the copper fields. According to their rumors, Le Sueur traveled in the year of 1700 up the Mississippi River to explore said mines. His Journal says: "On September 14th we left on the east side of the Mississippi a beautiful and large river, which descends from the very far north (the Chippeway.) Three leagues up this river (1 leagues is 3 miles) there was a mine of lead and seven leagues above, on the same side, we found another long river (Cedar River) in the vicinity of which there was a copper mine, from which I had taken in a former voyage a lump of sixty pounds. In order to make these mines of any account, peace must be made between the Sioux and Outagamies, because the latter pass this road when going to war against the Sioux."

Between the Wisconsin River and the Green Bay, according to the oldest map now in existence (Champlain's map of year 1632) there must be found the copper mines, as is marked on said map by three mountains.

I come to the conclusion that Green Lake and Marquette Counties contain the copperfields there indicated by the Champlain map. Loose pieces of pure copper in all shapes have been found in this region during the past ten years, on the earth's surface. Because this region is the sandy belt and our sandstorms give a perpetual change to the earth's surface, we can presume that in the course of three conturies the copperfields are deeply buried from the upheavals of sand. But the frequent finding of copper pieces in this vicinity indicate where the bed might be found.

At Kingston, Green Lake County, two pieces were found not far apart one 24 pound weight, the other 40 pound weight, besides many smaller pieces. At Princeton a piece of copper was found weighing 35 pounds. Near Montello the farmer, Christofer Klapetke, found a lump of pure copper, weighing 75 pounds which Rev. Holzknecht had analyzed in the St. Louis University and it proved to be the pure metal. In another hill, northeast of Montello, it is rumored plenty of copper does exist, as loose pieces are washed out yearly there.

On making a new road across the Montello hill in 1893 the priest found specimens of copper there too; this would make the granite hill at Montello quite a boon of Father Marquette, who blessed this hill with the erection of a cross in its summit. The recent find of metal in Barron County may be the Le Sueur copperfield, named by Joliet's map, les mines de fer. Joliet indicates copper between the Milwaukee and Manitowoe River region. In 1873 some students at St. Francis Seminary discovered around that place the metal, loose pieces and once a vein of copper in the roek. The land sanctified by Pere Marquette to God is blessed with minerals and precious metals, to be opened, when God has fixed the time.

REV. J. HOLZKNECHT.

THE CATHOLICS OF CANADA AND THE AMERICAN REVOLUTION.

From "JOURNAL OF THE MOST REMARKABLE OCCURRENCES IN QUEBEC NOV. 14th 1775, BY AN OFFICER OF THE GARRISON," published in New York *His. Soc. Collections* for 1880 the following is extracted: April 1st 1776. A deserter came in this morning. He reports. "At South River below Point Levy. 60 Candians w'th Mr. Bailly, a priest at their head, took arms with an intention to surprise the guard at Point Levy, and to join the King's friends in Quebec. A villian informed the rebels of their plan, on which a strong party marched to Point Levy to take them; an engagement ensued, in which 5 loyal Candians fell and six rebels were killed. The priest is dangerously wounded in the belly, two balls entering his body; 34 Canadians were carried prisoners to headquarters. If the Candians had been well armed the rebels would have had a severe beating."

He further says "that they have ordered all the priests in Orleans who refuse to give absolution to the rebellious Canadians to be carried to the camp."

They have appointed a Priest called Lotbiniere to absolve the people; they give him a salary of £1500 and promise him a bishoprick (p220-1).

The same JOURNAL (page 177) says speaking of Quebec in latter part of November 1775.

"Many people about this time recollected with regret the inflammatory language they had used at the public meetings called to consult about measures to procure a repeal of the Quebec Act. After having drawn the most hideous pictures of the distresses that would be entailed on the Canadians and their posterity, could they wonder that these people would not oppose their New England friends, who had come with an avowed intention to give them freedom, by forcing a repeal of the Act which was to render them them the most miserable abject slaves."

The agents of the Congress saw with joy the dispositions of the Canadians; they saw that no opposition would be made by the natives of Canada to any measures the Congress should think fit to adopt to get possession of the country. The King's enemies here represented Canada as an easy conquest, and gave it as their opinion, that a handful of brave men fighting for liberty would be sufficient. They made uncommon efforts in the most severe season. The attackment of the besieged to the King and His Government makes us strong within the wall.

On May 7th 1776 he reports "Every thing was very quiet in the night, this morning many priests have come to town from the adjacent parishes, with cheerful countenances to pay their respects to the Governor and to make their obeisance to the Bishop. Their distinguished loyalty will ever redound to their honour; a great number of people are flocking into town many with guilty faces."

This was after the defeat of Montgomery on Dec. 31st 1775 and the retreat from before Quebec on May 6th when having come to the besieged Quebec the Americans retreated, when "look which way soever one could see men flying and loaded carts driving away with all possible speed."

From this we learn that the Canadians were favorably disposed towards the Americans and many joined them—that the supporters of the King who had held mass meetings to protest against the Quebec Act because it secured the French Catholic clergy their tithes and so "established the Catholic religion" now found the Canadians the aiders of the New Englanders as they came to give them freedom from tithes—an exaction of the clergy.

Dr. Benjamin Rush writing to Gen. Chas. Lee at New York from Philada. Feb. 19th 1776: "Your appointment to the Canadian expedition gave all your friends here great pleasure. I think it is more than probable the principle force of our enemies will be sent to that quarter. Canada is dearer to the King than all the other Colonies put together, as it is the only part of the British Empire in which arbitrary power is established by law. Mr. Pitt conquered America in Germany. Who knows but Gen. Lee may conquer Britain in Canada." LEE PAPERS Vol. 1, In N. Y. *His. Soc. Coll.* for 1871 p314.

On Feb. 26th, Washington wrote from Cambridge to Lee saying: 'With respect to the Canadian expedition I beg leave to assure you that it was not my intention to propose your going there. I only meant what I thought would happen, that the Congress would make you that propospal." 328 LEE PAPERS Vol. I.

HISTORICAL NOTES.

"STUDYING HISTORY I learned the nothingness of grandeur and of misery." Such is the inscription which Cæsare Cantu the Italian Historian ordered to be cut on his tombstone.

May 29th 1821. Hailstorm at Emmetsburg, Md. "The house of St. Joseph at the Sisterhood we are told lost 328 lights of glass by this storm.—*Relf's Gaz.* June 11th 1821.

On July 20th 1797 Brown's *Philadelphia Gazette* issued an extra announcing the 'TRULY IMPORTANT' news that 'a most dreadful insurrection had broken out in Ireland—that devoted country—irritated and influenced by the most abject oppression is at the present moment deluged in blood.'

Governor Peleg Sanford of Rhode Islaud, in answering questions proposed by the English Board of Trade, May 1680 said: "But as to Papists we know of none amongst us."

Wm. A. Wallace in an address before the Pennsylvania Historical Society October 1882 said: "Maryland was colonized by Roman Catholics and it is due to truth to say that Calvert, Lord Baltimore, was the first in the history of the Christian world to seek for religious security and peace by the practice of justice and not by the exercise of power."

"In 1775 when Father Garges was traveling from Sonora to California he carried a painted banner one side of which represented the Blessed Virgin Mary and on the other the devil in the flames of hell. This banner was the earliest we have notice of as carried through California.—Preble's *His. of the Flag.* 2nd Ed. 368.

"Virginians, Britons, Christians, Protestants," exclaimed Samuel Davies in 1756, "if you would save yourselves and you families from all the infernal horrors of Popery, if you would preserve your estates from falling a prey to priests, friars and hungry Gallic slaves, if you would preserve the pure religion of Jesus from superstition, idolatry and tyrrany over the conscience strike home in such a cause."

(Centennial Historical Discourses, Presbyterian General Assembly, Philada. 1876, p112.)

"The cause" was the French and Indian War on Western Pennsylvania.

MAC-OCRACY.

Gen. Chas. Lee in writing to James Monroe said: "The power in every state is manifestly fallen into the very worst hands—it is neither a Monarchy, Aristocracy nor Democracy,—it has indeed some of the worst features of Theocracy—but it is rather Mac-ocracy by which I mean that a banditti of low Scotch-Irish whose names generally begin with Mac—and who are either the sons of Imported Servants or are themselves Imported Servants are the Lords Paramount—God knows what is to become of us."

On June 16th 1781, he wrote from Berkley, Co. Va., to Robt. Morris the same sentiment.

This is the earliest mention in American history I know of in which the term "Scotch-Irish" is used. But Lee, we now know, was a traitor blacker than Arnold and in 1781 was not in service as after the battle of Monmouth where Washington swore with an oath at him he was suspended one year and never after given command. The "Scotch-Irish," were staunch American Rebels and Lee was a secret enemy of American Liberty—when second in command of American Army.